

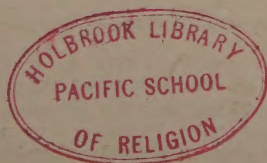
SOCIAL ACTION

LABOR IN THE WORLD CRISIS

By

JOSEPH MIRE

E. E. SCHWARZTRAUBER



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CONTENTS

LABOR EMERGES, <i>by E. E. Schwarztrauber</i>	3
LABOR IN THE WORLD CRISIS, <i>by Joseph Mire</i>	5
LABOR PREPARES THROUGH WORKERS' EDUCATION, <i>by E. E. Schwarztrauber</i>	24
THE CHURCH AND LABOR	34
SUGGESTED READINGS	43
LABOR AND THE WAR, <i>by Dwight J. Bradley</i>	44

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LABOR EMERGES

BY E. E. SCHWARZTRAUBER

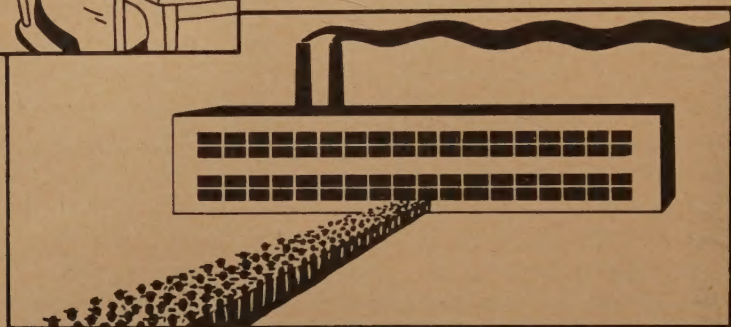
Through the long ages of man's slow evolution, the masses of the earth's population were as dumb, driven animals, uncouth, ignorant and unaware of their potential, collective strength. In the procession of great civilizations in human history, their monotonous tread was varied only by that of marching armies. Theirs was no surcease from grinding toil and poverty. Their destiny was one without rights. It was their duty to toil and to spawn their kind and thus to furnish the human materials by which ambitious lords and chieftains sustained themselves in the meager comforts of their time. Through the centuries, the toilers only occasionally struck in desperation at their oppressors. An exodus out of Egypt, an uprising of helots in Greece, a revolt of gladiators in the hills beyond Rome, a peasant war in Lutheran Germany did little to lift the masses to levels of human dignity. That was to come only when, with the dawn of science, man gradually discovered how to harness nature and thereby shift to the machine the work of a billion slaves.

The Industrial Revolution, an eighteenth century flowering of science, marks a turning point in the status of the working class. No event in all history is fraught with greater consequence to the life of the common man. True, industrialization in its initial stages was characterized by a pitiless exploitation of workers. But industrialization, it is also true, gathered together like a huge magnet the individual inarticulate human molecules, set them to work in factories in the cooperative enterprise of production and taught them, in the process, the necessity of mutual protection. Thus was the labor movement born. Then and only then dawned labor's new day. The age-old driven animal of toil was looking up, shaking himself and preparing to take his place in the dignified ranks of men.

Dramatic as is the emergence of the working class, it is none



"INDUSTRIALIZATION GATHERED TOGETHER INDIVIDUAL HUMAN MOLECULES."



the less true that the dominant economic class grudgingly admitted to partnership this new arrival. But dynamic forces, rooted in eighteenth century equalitarian ideas and ideals, had been let loose. A rising merchant-capitalist class had seized upon "liberty, equality, fraternity" as its exclusive ideological instrument for liberation from aristocratic monarchism. As industrialism spread, the nineteenth century witnessed the triumph of a business economy in country after country. Representative government was of, by and for the business and commercial class. But even as the thirteenth century barons could not monopolize the benefits of the Magna Charta they had wrested from King John, so the nineteenth century middle class could not limit democratic privileges to itself. Property as a basis of political suffrage had to go. But alas the worker had not yet attained freedom. He now discovered that economic inequality was worse than political inequality. He was now dependent not on a person but on capital. The slave owner's chief concern in ancient Rome was to preserve the working capacity of his slaves. The employer of the early decades of the Industrial Revolution had no interest in taking care of his

workers. If the workers were unable to produce—due to exploitation—there were others available on the market. Consequently, working conditions were bad and often became intolerable.

The spread of industry and a growing working class, conscious of its power, brought demands—increasing in volume since the first world war—for the application of democracy to industry. A frightened society then turned to Fascism. The pages of this era are not complete. Fascism, a resurgence of medieval absolutism, threw the workers back into their former status of serfdom. The anti-union forces all over the world pricked up their ears. The seemingly complete success of Fascism in destroying labor unions and enslaving the workers gave encouragement and hope to all the forces of darkness, everywhere.

However, the light of freedom and equality has filled the hearts and minds of millions with a desire for political and economic liberation. This desire cannot be quenched.

LABOR IN THE WORLD CRISIS

BY JOSEPH MIRE

When Germany, in September 1939, attacked Poland, the majority of us were slow to realize the tremendous issues involved. Life in this hemisphere went on as usual, while murder and destruction raged in Europe. However, when, in the summer of 1940, the German army overran Denmark, Norway, Holland, Belgium and France and seemed well on the road to world domination, an intensive and increasing defense program started in this country. In March 1941, Congress passed the Lend-Lease Act, pledging this country's overwhelming productive capacity to the anti-Axis nations. The transition from a peacetime to a war economy began to take shape, causing little

discomfort at first. Employers and labor were hard at work to satisfy the increasing demands of the defense program by mobilizing the considerable unused plant and man power of this country. *They tried to give us guns, as well as butter.* The attack on Pearl Harbor quickly demonstrated the failure of that endeavor. The advantage possessed by the Axis powers because of their early start, made it clear that only a tremendous mobilization of all productive forces here could provide in time the necessary equipment needed by our army and by our allies. The urgent and speedy conversion of industry to a full war economy depended largely on the development of complete cooperation between labor and management. Thus the labor problem, in normal times a considerable source of newspaper headlines, has been thrown into greater prominence than ever before.

The Social and Economic Significance of Trade Unions

To understand fully the policies and practices of trade unions, it is important to remember their long struggle for recognition from government and employers and their tremendous and stormy development since the days of the New Deal. American trade unions, now counting a membership of almost twelve and one-half millions, have won recognition only in recent years. Although they first appeared about 150 years ago, their history is a long and bitter story of the rise of unions to some degree of strength only to face early destruction, followed by other painful cycles of victory and defeat. It is a story of employer-controlled unions, of labor spies, of blacklisting, and of physical brutality against union organizers and members.

Although the status of labor has changed greatly in recent years, it is still too early to say that unionism has been generally accepted. It is not surprising that our society, founded on a belief in and cherishing the principles propounded by the classical economists, should be slow to admit the economic and social necessity of trade union interference in the labor market. To the classical economist labor is but a commodity to

"LABOR UNIONS, IN THE PAST, ---- HAD TO FIGHT FOR THEIR VERY EXISTENCE."



"IF LABOR AND MANAGEMENT DEVELOP A SPHERE OF MUTUAL TOLERANCE, THEY WILL DO GREAT SERVICE FOR EACH OTHER "



be bought, like any other. Its price is and should be determined by the same law which governs all commodities, i.e., by the law of supply and demand. It was the sincere belief of many generations of economists that, if the individual were left free to exert himself and was held responsible for his own well-being, "self-interest" would produce the ideal working of the economy to the benefit of all. However, they failed to recognize that the "selfish interests" of the propertyless worker compete with the "selfish interests" of a property-owning class, possessing superior economic power. In his ne-

gotiations with the worker, the employer is always a monopolist. He owns both the plant and the machinery. Furthermore, he deals with labor which, in contrast with purely economic goods, has no staying power whatever. If the price offered the worker for his labor is not right, he cannot wait for a better one. His freedom of contract is an empty phrase, a fiction. If, as a result of this false economic theory, wage conditions are bad, it is the community which in the end has to look after the victims of the competitive market.

There is still another reason why labor should not be looked upon as a commodity. The working capacity of a worker cannot be separated from his person. In a labor contract the worker is subject *and* object of the contract. Whatever happens to him on the labor market happens to a *human being*. The worker has value not only as a "hand" (producer) or "mouth" (consumer) but also as a human being. Therefore, different standards, rules and values have to be applied in using these "human goods." Here we have the ethical justification for all measures taken by the state to protect the worker, such as provision for safety, unemployment, work of women and similar welfare measures.

Because we cannot be indifferent to what happens to human goods, trade unionism has arisen. The isolated worker in the plant may be unimportant to the employer. He is helpless and a nameless atom, without value, without weight. Combined with his fellow workers, he makes himself and them indispensable to the employer, for without them production cannot be carried on. When workers organize, they not only combine their individual strengths but also improve the qualitative status of each individual worker. Organizations give will and purpose to the individual. No more is the worker left alone to bargain with an employer. He is protected and sheltered by his trade union. Competition between the workers stops. No longer are wages governed by economic law alone. Thus, labor accomplished only in recent times what other groups in other spheres of life achieved long ago.

Trade unions are indispensable in modern industrial society because they protect the workers and raise their standards of living. Without trade unions, strikes, revolts and misery would soon endanger community life. No social work policy, no state or federal legislation could take care singly of those functions which trade unions perform today. That is why we have come to consider them the most important tool of industrial peace and essential to healthy industrial conditions.

Activities of Trade Unions

Labor-Management Cooperation. In recent years we have seen the extension of collective bargaining into new fields, and the development of a high degree of labor-management cooperation. It is the beginning of democracy in industry.

The most outstanding example is that of the International Ladies' Garment Workers' Union. When the time arrived in 1940 for the renewal of its collective agreement with the New York Dress Industry, the union was unwilling to present any wage claims. Instead, it submitted to the employers a careful and detailed proposal for the rehabilitation of the dress market, for the promotion of New York styles, for fair trade practices, for planning, for cost accounting, for budgetary control and for improved factory management. This statesman-like approach to sound employer-employee relationship met with 100 per cent success. The employers accepted the whole plan and immediately voted a budget of \$1,500,000 for the execution of the proposals, a budget which was supplemented by a union contribution of \$100,000.

Similar cooperation, although not as far-reaching, has been established in several industries, for example, men's clothing, hosiery, hats and millinery, steel, printing, railroads, the building industry, including ship-building, and many others. Two further examples of this new type of unionism, though neither have met with a similar response, are the Reuther plan for speedy conversion of the automobile industry to the produc-

tion of war material, and the Murray plan for the establishment of industry councils on a national basis.

Since the outbreak of the war, the War Production Board has sponsored the establishment of labor-management committees in all war industries in order to speed up production. By now more than 1200 such committees have been formed. The plan aims at a 25 per cent increase in output. More than one million workers are engaged daily in the drive to break hundreds of little bottlenecks. Suggestions for getting better and speedier results are pouring in from rank and file. These are playing a major role in the battle of production.

The picture of labor-management cooperation is thus quite varied, and the extent of cooperation differs from industry to industry. Full cooperation often is hampered, however, by the following factors:

Full labor-management cooperation can only succeed where unions are accepted as part of the industrial structure. Once the unions are secure and free from fear that the employers are out to destroy unionism, they are in a position to concentrate on those tasks which are of common interest to labor and management.

The hard and bitter struggle for the closed shop will best illustrate this fact.¹ Many employers have taken the view that the closed shop is of definite benefit to the plant because it prevents many conflicts arising from rival unions in the plants. Moreover, when all employees are members of a union, the employer usually gains more freedom in his personnel policy. In addition, the union is likely to have more authority over employees and is consequently in a position to use union disciplinary methods to enforce strict adherence to any agreement.

In turn, however, the closed shop makes the union secure in the plant. Very often that is the only benefit obtained by

1. There are several forms of the closed shop. Usually the closed shop provides that all members of the plants be members of the union, and that newly hired employees either be members of the union or promise to become members.

the union, as there is little serious plant interest or economic consideration involved. It is because some employers still hope to get rid of labor unions that they object to the closed shop, and it is because the unions sense this that they try to "dig in," by way of the closed shop. The fight for the closed shop is, therefore, a fight for union recognition and union stabilization only. Wherever labor feels confident that the employer has accepted the principles of unionism and collective bargaining, the struggle for the closed shop loses much of its force.

Labor-Management Cooperation After the War. We do not know whether labor-management cooperation is going to continue after the war. Considering the results gained it would be a surprise indeed if it were to end. Rather should it be expected that cooperation will be extended to other plants and perhaps even to other fields. As trade unionism develops and stabilizes, labor is very likely to take an interest in other matters than those connected with wages and hours. Labor unions, in the past, have confined themselves to limited objectives for the very simple reason that they have had to fight for their very existence. If labor and management develop a sphere of mutual trust and tolerance, they will do a great service to their country and for each other.

Labor-Government Cooperation. It is now becoming a common practice of federal, state and local authorities to consult with labor leaders, as well as with leaders of industry, about all matters of interest to labor. Here again labor has gained only recently what farmers and business and professional men have accomplished long ago. Increasingly, this consultation includes matters not alone of immediate concern to labor but also those of fundamental political and economic policy and places a heavy responsibility on labor unions. Labor knows that, if it fails to shoulder these responsibilities, it will lose again all that it has won. Conscious of their duty towards their members, towards industry and the nation as a whole, labor has given its full cooperation whenever the government has asked for it.

There are indications that out of the present period will come a new labor unionism which will extend its activities into all spheres of society and be prepared to assume a responsible share in government leadership.

However, government committees sometimes fail to take labor cooperation seriously enough. Though they cannot refuse to convene the committees where labor is represented, often the real decisions are made first and the committees consulted afterwards. Such a procedure, if continued, will deal a deadly blow to labor-government cooperation.

Shortcomings of Labor

Labor unions have their vices as well as their virtues. They sometimes resort to racketeering methods and to violence in the prosecution of their aims. There are labor unions that use blackmail in their dealings with employers and turn it even against their own members. Bribery and corruption are not unknown. Some unions resort to unlawful means in carrying out their policies. Non-strikers have been beaten up, windows broken and other damage done to property and persons.

These shortcomings of labor are not being overlooked here, or denied. However, no one has ever claimed that racketeering is confined to labor unions or even that it is more prevalent there than in other groups in society. Nor can it be said that violence in employer-employee relations arises from labor unions alone. A careful study of labor conflict will show that the initiative in the use of violence in labor disputes comes more frequently from the employer than from labor. Proof for this statement may be found in the records of the Hearings of the LaFollette Committee on Civil Liberties.

Racketeering and violence represent a major internal problem to labor today. However, over against the racketeers are the hundreds and thousands of union officers at work, devoting their health and every minute of their time to secure improvement of the conditions of their fellow workers. Their record does not make headline news.

Another shortcoming of labor is the division within the ranks of labor and the lack of a unified leadership. It is a source of *jurisdictional disputes*, which include controversies between unions as to which one is entitled to represent the workers in a given plant, or as to which union should be legitimized to do a particular kind of work. Occasionally one or both of the unions involved resort to strikes, although no dispute with the employer is involved. These jurisdictional strikes are of great harm to labor. Since America's entry into the war, new efforts have been made to improve the relations between the A. F. of L. and the C.I.O. However, the recent split within the C.I.O. has not improved the chances for an early understanding between the two major national organizations.

Labor and the War

America's entry into the war confronted labor with a number of new and complicated problems. Labor standards built up by the unions in decades of hard and persistent fighting are tumbling down. Men are taken from their jobs to join the army. The shift from non-essential to essential industries brings dislocation and unemployment in its wake. Priorities lead to the breakdown of established plants. Prices rise and so does taxation. Transportation becomes difficult. Working hours are extended. Women take the place of men, unskilled labor that of semi-skilled and semi-skilled labor the place of skilled labor. Negroes enter industries and trades from which they were formerly excluded.

The urgent need for industry's conversion to war production makes it inevitable that less attention will be paid to the human cost of this gigantic transformation. In addition, there is always the danger that the emergency may be used by anti-union-minded employers to do away with labor rights even where no immediate defense interest is at stake.

In Germany, Italy and wherever Fascism now holds sway, free trade unionism has been destroyed, root and branch. Today the once strong and powerful labor movement of Europe is

driven underground—except in Great Britain, Sweden and Switzerland. Under Fascism workers are enslaved and helpless, their leaders marked for political persecution. The toughest and most thorough machinery of oppression the world has ever known is ready to nip in the bud any attempt of labor to regain its freedom.

The masses of the labor movement in this country early realized the true character of this war. They knew that their future was at stake. For without freedom of speech, association and press, the labor movement cannot exist. Time and again since 1933 labor warned of the growing danger and persistently urged that this country prepare for the day when Fascism would try to impose its rule of lawlessness and tyranny upon this continent. Labor realizes that there can be but one result of this titanic struggle, the utter defeat of Fascism. It will not rest until this goal is accomplished.

Labor's Share in the War Effort. Labor participation in the war effort is impressive. Both the A. F. of L. and C.I.O. have agreed to try to prevent any stoppages during the war. This means that labor has given up its most important and most effective weapon. To meet this action on the part of labor, the government set up a National War Labor Board with full powers to adjust and settle labor disputes which might interrupt production necessary for the war. Many unions have waived their claims to double time payment for the sixth and seventh consecutive work days and on national holidays.

Labor has gone a long way to meet the danger of increased purchasing power as a result of wage increases by proposing:

1. That wage increases in higher brackets be paid in government bonds.
2. That rates for social security be increased with a corresponding expansion of benefits and extension of coverage.

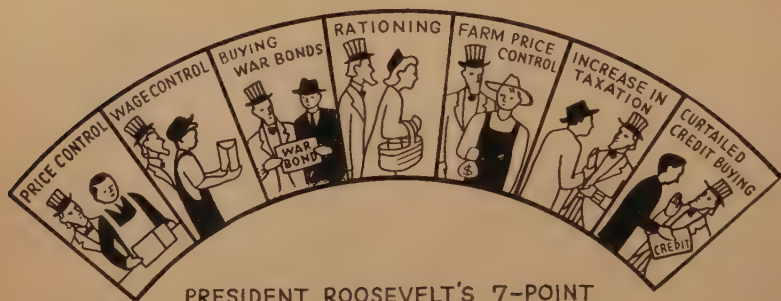
Throughout the country the unions have mobilized their membership in support of the drive to sell War Savings Bonds and Stamps. In many plants a check-off system has been introduced, i.e., the money for bonds and stamps is deducted by

the employer from the weekly pay envelope. Some plants have donated a whole day's wages to the United States Treasury. The A. F. of L. has set out to sell a billion dollars worth of bonds and stamps. The contributions of other unions goes into many hundreds of millions of dollars. Workers of the Amalgamated Clothing Workers' Union are cutting garments for the Red Cross in their free time. Tobacco workers have offered to produce cigars, cigarettes and tobacco for the armed forces without pay.

The Social and Economic Problems Raised by the War

Standards of living of labor are bound to be affected by a war effort so vast in its scope. The problems are numerous and complicated. Some people believe that unions should stop all of their activities and concentrate on winning the war. Leave the rest to F.D.R., is the cry! There are others, no less patriotic and no less anxious to win the war, who believe that labor, even in wartime, cannot stop its struggle for union rights and the maintenance of its standard of living. This much can be stated on these two positions: Unions neither can nor should pursue "business as usual." Nor should they cease their efforts to protect those who, when costs are rising, may suffer a dangerous drop in their standard of living. Moreover, there is no reason why wages, where they have lagged unreasonably, should not be allowed to catch up, particularly in industries where profits are still high. Union effort for such adjustments will not endanger the war effort. On the contrary, it will help it. For example, the large number of men rejected by the draft boards on account of physical unfitness proves that a considerable part of our population is living under sub-standard conditions. Unions are justified in their concern about such a situation. But their further responsibility is to apply more thought, more care and more effort than usual to carrying out their obligations in wartime.

Wage Policy. Wage policy "as usual" is out for the duration. Standards of living cannot be raised in a period of declining



PRESIDENT ROOSEVELT'S 7-POINT
ANTI-INFLATION PROGRAM WILL
COLLAPSE IF THERE IS A MISSING PIECE

supply of consumer goods. Labor has no ambition to enter a race between prices and wages, a race which is sure to end in inflation. Before the war, unions were demanding and getting an increased share of the goods produced. Today, they are trying to get only those which are necessary to keep workers in good health in order to produce. Modern war cannot be won without the ready and happy cooperation of labor in the nation's war industries. A satisfied, well-fed population is as essential to victory as is a well-fed and well-equipped army. Labor today is devoting more sweat, more toil and more energy to production without a wage equivalent in order to win the war. Thousands of organizers throughout the country are on the job—day and night—to bring about that spirit of sacrifice on the part of labor which has made possible our miraculous victory in production. There has been no compulsion and no coercion. Our victory in production is being accomplished by the free and voluntary effort of a democratic organization.

Closely connected with trade union wage policy, however, is our price policy. An unfavorable price policy might bring to naught the endeavor to keep wages stabilized. The recent fixing of over-all ceilings covers unfortunately only a portion of all goods and there is as yet no effective control in action.

Nothing has been done to bring about a balance between the decreased supply of consumer goods and the increased demands for them so that the danger of inflation still is, at this writing, very real.

Moreover, if labor is asked to stop demands for wage increases, it will inevitably expect something to be done about sky-rocketing profits. It has been argued that any ceiling to profits might result in a less efficient and less thrifty economy. This argument is an insult to management. It implies that we cannot trust the patriotism of businessmen. From a psychological point of view alone, we should not impose a wage ceiling without simultaneously imposing a drastic limit on profits.

Justice and fairness must prevail even in wartime. Sacrifices, if necessary, should be distributed equally. On April 27, President Roosevelt announced his anti-inflation program, which included control of prices, wages and profits, rationing, and increase in taxes. At this writing, the War Labor Board is trying to carry out wage stabilization, although price control is far from complete or effective, and nothing has been done with regard to ceilings on profits, rationing, farm prices and increase of taxes.

Hours of Work. A persistent, malevolent campaign has persuaded a good part of the public that full production is hampered by labor's insistence upon upholding the provisions of the Fair Labor Standards Act. Congress has been flooded with demands for an amendment of the Act. In fact, however, the Act in no way prevents an extension of working hours, provided only that overtime be paid for the additional hours. In a time of complete utilization of plant equipment, the employers are quite able to pay overtime. Therefore, there is nothing to prevent longer hours of work. A recent inquiry by the Department of Labor reveals that, out of 650 employers, only two reported that overtime pay was a hindrance to more complete utilization of their plants.

However, we should keep in mind that an extension of



working hours beyond a certain point will not bring any gain in production. Great Britain, which sometime ago extended working hours to sixty, soon found out that, at that point, production not only did not increase but actually decreased. Because of our greater production speed, there is even less reason for excessive working hours in this country. The increased rate of industrial accidents reported by the Department of Labor should also be a warning against any unreasonable extension of working hours.

Increased Employment. Defense production has been hampered by a shortage of skilled labor, due to the long depression and our failure to provide a well-balanced apprenticeship program. Government and private agencies throughout the country are conducting courses in the training of skilled and semi-skilled labor. Over four million people are taking advantage of these courses, and this number does not include those receiving training through emergency employment agencies, particularly the NYA. The entry of these millions of new persons into the labor market presents perhaps the most serious problem to organized labor. As might be expected, the skill of these newly trained workers does not measure up to the craft and production standards set up by labor unions. In order to lessen

the threat to a bargaining position based upon high standards of skill, unions are trying to influence and improve the criteria of training in all public and private centers. Furthermore, coming into industry at a time of labor scarcity and favorable employment conditions, these new workers do not readily perceive the necessity and the purpose of organization, and union members may become a minority in many plants.

Housing and Other Facilities for Workers in War Industries. Most serious are the problems affecting labor in the newly developed industrial areas. Even before the outbreak of the war, the number of workers shifted to new areas was estimated to be about two millions. Today the number has increased. Most of these communities are not sufficiently prepared to house newcomers, the public utilities are inadequate and there are not enough facilities for education and recreation.

Anti-Labor Bills. We have sketched a few of the more important economic and social problems created by the war. They give some idea of the true spirit of American labor. Many of labor's sacrifices may look small to outsiders. Actually, they involve rights and privileges which union membership has enjoyed for decades and has come to consider inviolable. No other group in our society has been called upon to make similar sacrifices. Therefore, it is surprising that some members of Congress should favor anti-labor legislation at this time. There are several anti-labor bills pending in Congress and new ones are being added constantly. If they become law, the effect upon labor must necessarily be disastrous. *We cannot, on the one hand, outlaw labor and, on the other, ask labor to make a supreme effort in production.* The voluntary contribution of the millions of men and women in American industry is vital to our war effort. Labor should, therefore, be given assurance that their basic rights of unionization and collective bargaining will remain inviolate. Their answer will come in more guns, ships, planes, tanks and other war equipment.

The Future of Labor

We do not know when the war will end. Nor can anyone foretell how much destruction there will be before the war is over and what the situation will be in the Axis countries. But of one thing we are certain. Before the war is ended, America's economy will have been turned upside down. The process of transforming a war economy into a peace economy will be as difficult, if not more so, as the process through which we are now going. Millions will return from the army; millions who have turned to new occupations may want to go back to their former occupations; millions may be forced to look for new jobs.

In addition to these home problems, we will face the tremendous tasks of carrying food to the starving nations of Europe and Asia and of helping to reorganize their systems of transportation and industry. Probably many of our men will be needed as a part of an international police force. These emergency measures, however, are but a part of a total program of political, social and economic reconstruction after the war. Its magnitude passes belief.

The future of labor will depend largely on how we solve the problem of reconstruction. This in turn will depend on the measure of influence which labor will be able to muster in helping to shape the destiny of the world. After the last war, labor had little prestige. Most of the states quickly abandoned all emergency control and tried to return to "normalcy." Before this war is over, government interference in every sphere of life will have gone so deep that an immediate return to free trade will be very difficult and hardly desirable. It is more likely that, for some time after the war, government control of industry and labor will have to be continued as a form of insurance against disaster.

Social Reconstruction. Following the last war, large masses of the people suffered economic insecurity and misery in the midst of potential plenty. Millions were unemployed and un-

able to maintain a decent standard of living. Social unrest and open revolt swept the world. A bitter struggle for a new relationship between labor and management, for a more just order, brought civil war to many countries and was the chief cause of the rise of Fascism in Italy, of Nazism in Germany and of the collapse of France in 1940.

Labor, in its long struggle for social advancement, has come to appreciate that progress can not be made without taking cognizance of prevailing economic conditions. However, the demand for social reconstruction has not come from labor alone. The most prominent statesmen in this country as well as many statesmen in all the United Nations have insisted that social advancement after this war is a prerequisite to a lasting peace. In his message to Congress on May 6, 1941, President Roosevelt stated that we should look forward to a world founded upon four freedoms, one of which was, "the freedom from want, which means economic understandings, which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world."

In the Atlantic Charter the statesmen of Britain and of the United States jointly expressed their desire to bring about the fullest collaboration between all nations in the economic field and their hope "to see established a peace which will afford . . . assurance that all the men in all the lands may live out their lives in freedom from fear and want."

On May 8, 1942, Vice-President Wallace said:

"Men and women are not really free until they have plenty to eat and time and ability to read and think and talk things over. Freedom from want has not been accomplished either here or in other nations of the world. . . . Peace must mean a better standard of living for the common man, not merely in the United States and England but also in India, China and Latin America, not merely in the United Nations, but also in Germany, Italy and Japan. There must be neither military nor economic imperialism."

On May 30, 1942, Under-Secretary of State, Sumner Welles, expressed the same idea:

"The problem which will confront us when the years of the post-war period are reached is not primarily one of production. For the world can readily produce what mankind requires. The problem is rather one of distribution and of purchasing power. Only the United States will have the strength and the resources to lead the way towards a world order in which there can be freedom from want. Our victory must bring . . . the liberation of all people. Discrimination between people because of their race, creed and color must be abolished. The age of imperialism is ended. The principles of the Atlantic Charter must be granted to the world as a whole in all oceans and in all continents."

International Cooperation. These speeches reflect the determination of our government to cooperate fully in an international reconstruction of the post-war economy. America has the leadership in the world today and it can and will not shrink from its responsibilities this time.

The best brains in this country and in the allied nations are being marshalled today to work out plans for post-war reconstruction. At a recent conference of the International Labor Organization, held in New York on November 5, 1941, delegates from 34 states, representing governments, employers and workers, jointly agreed that any reconstruction must be global in its scope.

The goal is the raising of the standard of living of all people in the world. Hundreds of millions in Asia and in Eastern Europe are living today on a level below our comprehension. The average income available for the purchase of industrial products of one hundred million people living in Eastern Europe, Poland and the Balkan states, has been estimated to be about six dollars a year. Living conditions based on such a purchasing power are responsible for the political instability of Europe. Unless we help to improve the health, nutrition, housing, etc. of these hundreds of millions, we will never be able to enjoy our standard of living in peace and safety.

What Will American Labor Do?

American labor must decide now whether it wants to go back after this war to where we started or whether to join in inter-

national cooperation and thus exercise a decisive influence in world affairs.

We have no way of knowing the desires and hopes of the European labor movement. Labor in the Fascist and occupied countries cannot express its point of view. We know the opinions of some leaders who have managed to escape to the United States or other countries where they continue the struggle against oppression. But we do not know how much their words still weigh with workers in their native lands. Nor do we know the points of view of new labor leaders who undoubtedly are appearing in the Fascist countries. However, from the past records of European labor movements and from their present experience, we may safely assume that they will be in favor of international rather than national reconstruction since the latter failed so manifestly after the last war.

In contrast, American labor has been quite individualistic in the past due to the political and economic conditions prevailing in this country. The many thousands of unions which comprise the American labor movement have frequently pursued their limited objectives with little regard for the needs and interest of the rest of the labor movement. There is reason to believe, however, that with the decline of tendencies such as immigration, escape to the West, etc., which favored the individualistic trend in the American labor movement, the long-range outlook of trade unionism in this country has been improved.

The future is not merely a question of leadership, important as is good and far-sighted leadership. It is a question of full cooperation of millions of trade union members. Labor must put all its strength to the task of bringing about support for an international, political, economic and social reconstruction which will secure the future safety of this country and of the rest of the world.

LABOR PREPARES THROUGH WORKERS' EDUCATION

BY E. E. SCHWARZTRAUBER

Commensurate with organized labor's expanding role in American economic and political life is its increasing need for leadership of vision and intelligence with an alert, informed rank and file prepared to support such leadership. The workers' education movement has arisen in the past two decades as an instrument designed for meeting this need. Its program is an ambitious one. Thus far, the results are too meager to make any predictions as to whether the hopes of its sponsors are justified. The inherent inertias of workers, handicapped as they are by the necessities of daily struggle for a living and by public school training none too conducive to an adult spirit of inquiry, makes the going tough for those who entertain large hopes for the future of workers' education. It is, nevertheless, significant that it exists and is being given increasing recognition in the labor movement. Viewed also in the light of the worker's ascent from an age-old status of inferiority workers' education assumes added significance for it is the latest in a series of milestones in that upward climb.

But what is workers' education? How does it differ from general adult education? Why *workers'* education? Is there not already one inclusive and sufficient system of education in the United States? Does not workers' education imply a *class* spirit and divisiveness? Is organized labor setting up a parochial system of instruction within its ranks and thus cutting itself off from the main stream of American life? These are fair questions to which the citizen outside the labor movement has a right to expect an answer.

The "Why" of Workers' Education

The workers' education movement has arisen because it fills a need public education was unwilling and, to the present, is

unable to meet. It places emphasis upon the worker's collective, rather than upon his individual need. That the worker's group relations are paramount today is due to the fact that workers live in a society wherein practically all goods and services are the product of collective action. The corporate as over against the individual business enterprise dominates the field of production and distribution, in fact sets the pattern in American political, social and economic life. In the presence of this situation, the individual worker is helpless; collectively he is strong—provided he combines with that strength, idealism, wisdom and knowledge. Workers' education offers him a way to efficient and judicious use of collective power.

The group way of life is upon us. We cannot escape it nor the responsibilities it thrusts upon us. Modern public education is adjusting itself slowly to the needs involved. It is as yet only in the initial stages of training, not only the individual, but also the group to wise social action. It is dominated still by the individualist philosophy of an agrarian, frontier society. It assumes that education for group action is outside its sphere, characterizing such education as propagandistic, and, solemnly appropriating the claim of "objectivity" to its defense



of status quo ideals and standards, it thereby fails to recognize society's dynamic needs. But workers are gradually awakening to a realization that their education in that atmosphere has lacked reality. They are coming to see that they rise with the development of their group and their trade union. The job of workers' education is to assist this process in directions socially desirable for both the individual and the group.

That there is danger in mere group action, in mere power of numbers, is recognized by none more keenly than by the wise, far-sighted labor leader. He knows that action without knowledge and social responsibility may be destructive; that the power of numbers can be the power of the mob. But he is hampered, and those in the field of workers' education are hampered, by the sins of omission as well as those of commission of our public schools and colleges. It is difficult for workers to grasp and practice the cooperative way of rising *with the group*, when the competitive way of rising *in spite of the group* holds sway. Almost a lone voice crying out in the confusions of our time is the confession of faith of a young man, recently graduated from a great university. "I do not want," he says, "to rise out of the ranks; I want to rise with the ranks." Although we seldom hear such a point of view, it does express the fundamental philosophy underlying the organized labor movement. It epitomizes the *why* of workers' education.

The "What" of Workers' Education

Workers' education, for the present, at least, has for its chief job the task of providing workers with the tool subjects, background courses of study and other educational aids which their collective relations demand. The following can be listed as illustrative of the range of educational services provided:

Tool Courses — parliamentary law, public speaking, English, labor journalism, writing of letters, union minutes, resolutions, leaflets and posters, radio script, courses for union secretarial and accounting needs, collective bargaining procedure, time, motion and rate determination studies and similar courses.

Background Courses — labor history and problems, psychology for workers, economics, social legislation, housing, health, consumer problems, consumer cooperatives, current events, the economics of specific industries, war and post-war problems.

Educational Aids — drama, pageantry, labor and folk song, union bands, orchestras and choruses, folk dancing and other recreational activities.

It does not follow that purely cultural or vocational subjects are not being offered or requested. Nor is it to be inferred that they should necessarily be excluded. Local situations vary widely and justify a flexible program. For example, courses in philosophy, ethics, history and literature have found a ready response among workers in certain situations. In some places, workers have pursued the discussion of broad social problems and community relations with real interest. And the teacher helps to make the situation. The teacher who can put into the workers' language the fundamentals of these courses and can make them a vital part of his daily individual and group experience will not be deserted once his group has been gathered for or by him. But of teachers more will be said later.

The "How" of Workers' Education

Workers' education is unorthodox, as we have seen, in its emphasis upon the worker's collective needs. The methods of teaching must follow in large measure the same path. It would, however, be more correct to state that workers' education is "progressive education at work" as the title of the chapter in a recent book on workers' education puts it.¹

The ideal of every good teacher of workers is maximum participation of all members of the group or class through the medium of the discussion technique. This does not mean a pooling of all mental vacuums in an endless round of talk but rather an interchange of ideas and experiences growing out of given situations in the factory, the union meeting or the conference room of a bargaining committee. The teacher must be prepared to interrupt at the right time with the needed

1. John Dewey Society: *Workers' Education in the United States*, Harper and Bros., 1942, Chapter VII, by Eleanor Coit.

information, question or suggestion. The teacher is the guide, not the general who commands and gives orders. Authoritarian methods cannot be used or the workers will walk out on the perpetrator. Democratic procedure is absolutely essential.

It is unnecessary to describe in any detail the procedures in those educational activities that require group participation such as labor drama, folk dancing, choral work and other types of recreation. Their values are varied. Because they require concerted action, they develop unity and solidarity in a way no amount of study of, for instance, a history of the labor movement would engender. Their wholesomeness is therapeutic as well. And their inspirational contribution is great indeed. Labor and folk songs, for example, bring into the otherwise too drab and somber worker environment just that warmth and cheeriness which only song can give. Finally, no comment is needed on the effectiveness with which ideas and experiences come alive through drama and other arts.

The Teacher and the Teaching of Workers

The preceding pages have already indicated some of the requirements for a good teacher of workers. Experience has developed the following criteria for teacher selection: (1) intimate first-hand knowledge of and contact with workers; (2) grasp of the skills and techniques needed in teaching adult workers; (3) adaptability, imagination and a sympathetic understanding; (4) broad educational background; (5) convictions born of social vision and tempered by perspective.

From what sources teachers should be drawn depends on the local situation. Organized labor naturally prefers that they be chosen directly from their own ranks, particularly if the educational program is labor controlled and financed. This usually meets criteria (1), (3) and (5) above but not always (2) and (4). And because teaching skills and broad educational background are essential, local and international unions look to the university, to high schools and sometimes to the clergy and other professions for instructional aid—if and when these

sources produce individuals who also possess qualifications (1), (3) and (5).

Do teachers find a readiness among organized workers for free and critical analysis and discussion of controversial issues? The answer to that question is complicated by the tragic split in labor's ranks. Issues that involve conflict in jurisdictions and principles are not necessarily taboo. But the teacher of a group of C.I.O. or A. F. of L. workers finds himself facing situations comparable to those which must be met by a teacher in our public schools in wartime. Furthermore, even as the dominant economic group in a community fears "subversive" teaching, so may the controlling group in a labor union criticise and frown upon teaching that might "disrupt" labor ranks. On the whole, however, because workers are engaged in a daily struggle for improved living conditions, they are receptive to teaching that is free from taboos and tradition. To this any teacher of workers of long experience will testify.²

Extent and Types of Workers' Education Activities

The workers' education movement in America is a post World War I development. In Europe, particularly in England and the Scandinavian countries, workers' education has had a much longer existence. In those countries, it is Socialist in philosophy and reflects European working class struggles against an inherited social and economic caste system. As a result, its tone has been militant and its objectives long-run as well as immediate in terms of working class welfare.

In America, workers' education likewise reflects its social and economic environment. It has been concerned with the more practical, immediate needs of workers and chiefly with the betterment of workers' status within the framework of the present industrial order. It came late on the American scene, in part because Samuel Gompers had shied away from an educational

2. The writer discusses fully this question of freedom of teaching among workers in his forthcoming book, *Workers' Education: A Wisconsin Experiment*, University of Wisconsin Press, 1942, Chapter IX.

program guided by impractical "academicians," as he called those whose past reformist activities in the labor movement had dissipated its energies. Furthermore, the interest in workers' education lay dormant until the impact of economic and social dislocations after 1918 brought home to workers a dim sense of the need to understand the causes of these dislocations and to find the means of meeting them. European experience also made itself felt. American workers were impressed particularly when the British labor leadership and rank and file, schooled in many decades of a vigorous workers' education movement, were able, at the end of World War I, to assume leadership in plans for reconstruction.

During the early 1920's, workers' education activities began to appear in the United States. As early as 1913, the International Ladies' Garment Workers' Union had pioneered in the field. City central labor bodies set up labor colleges. Many state federations of labor established departments of workers' education. Local unions in great numbers organized study groups or classes.

Many educational programs arose entirely or in part from middle class sources of inspiration and support. Beginning in the early twenties, some colleges and universities sponsored workers' education activities. First of these was Bryn Mawr College which, in 1921, offered the facilities of its campus, but no financial assistance, to a summer school for working women. In the same year, the University of California appropriated funds for an extensive service to workers in the state. In 1925, the University of Wisconsin, at the suggestion of socially-minded intellectuals, opened a school similar to that at Bryn Mawr, but assumed the administrative costs for the undertaking and still continues to do so.

Resident labor colleges, financed largely by middle class "angels" and, in part, by international unions and other labor sources, began to appear. One of these, Brookwood College, N. Y., was established in 1921. In 1923, another, Common-

wealth College, was opened at Mena, Arkansas to serve organized labor and tenant farmers, particularly of the South. Unfortunately, both Brookwood and Commonwealth Colleges later disappeared from the field, the victims of ideological conflicts within and of hostile, organized groups without.

Some churches, many Y.W.C.A.'s and a few settlement houses also increased the spread of workers' education activities. A Denver, Colorado church made the Denver Labor College a center for workers and farmers in that area. Y.W.C.A. Industrial Secretaries encouraged worker study groups and were particularly active in raising funds from middle class sources to send students whom they recruited to workers' summer schools.

The workers' education movement developed to its peak in the mid-1920's at which time one observer estimated that there were nearly 150 labor schools and colleges in the United States. Even as early as 1921 a coordinating agency, the Workers' Education Bureau of America, was established. In 1923, the American Federation of Labor showed its awareness of the possibilities of such an organization by making the Bureau its official educational agency.

Workers' education in the United States could not, however, escape the effects of post-war social and economic reaction and disillusionment. The open shop campaign decimated the ranks of organized labor. Paralysis slowly settled over workers' education as the nation plunged toward and into the depression. Concurrently any courageous spirit of inquiry into labor's ills by a workers' study group came to be labeled "radical" or "red," reflecting the fears engendered by the communist infiltration into union ranks. The atmosphere was not conducive to a free and open discussion of the economic and social issues of the time.

Furthermore, many workers' education activities withered because they had not taken root in the realities of local union needs. This was particularly true where well-meaning, socially-

mined intellectuals had initiated schools and labor colleges of the sort which they thought workers *ought* to have. Workers are fairly well immunized against things done *for* them, and intellectually, at least, such courses did not "take." Classes languished and died; schools disappeared. Intellectuals wondered at the perverseness of workers refusing the feasts set before them, then quit in discouragement or re-educated themselves.

But there was still another cause for the decline. No tree, however vigorous when planted, can thrive in unfavorable soil, and workers' education had not yet found a soil suited to its growth. Samuel Gompers' distrust of the "academician" was and is shared by many other labor leaders. Then, too, it has been difficult for a leadership schooled in the rough and tumble of industrial conflict to realize the potential contribution of educational methods to the practical solution of their problems.

The resurgence of the labor movement under the brightening skies of the New Deal brought a corresponding revival of workers' education activities. Unions, particularly those in new and basic industries, were swamped with an influx of hitherto unorganized workers. The assimilation of these raw recruits presented a pressing problem. New officers had to be trained and the membership led into a loyalty to and understanding of union practices and problems. Education became a necessity.³

City central bodies and local unions, as well as international unions therefore are giving more attention to workers' education. They express it in the organization of a wide variety of educational activities and they are making use of the facilities of such resident summer schools as are available to them. Institutes of one and two days, often in cooperation with federal government and university authorities, have been devel-

3. An excellent and full discussion of the extent and scope of workers' education activities in the United States is given in the John Dewey Year Book; Workers' Education in the United States, Harper Bros., Chapters V, by Mark Starr, and VI by Alice Hanson.

oped. Institutes of one and two weeks, arranged for service to specific international unions, are growing in popularity. This past summer four international unions held such institutes for their membership at the University of Wisconsin School for Workers—the International Ladies' Garment Workers' Union for its fifth consecutive summer.

The summer schools, having weathered the depression, are expanding their services to workers and are becoming less and less the middle class-sponsored institutions they once were and are increasingly labor-supported and financed. New schools have appeared on the scene. The Affiliated Schools for Workers, originally a coordinating agency of the summer schools, became in 1940 the American Labor Education Service. This organization has long carried on educational services for all types of workers' groups and like the Workers Education Bureau is a national coordinating agency in the field.

One of the greatest sources of a renewed impetus to workers' education was the federal aid given during the years from the FERA to the WPA workers' service. In spite of the handicap of its relief aspects, this program provided, on a national scale, what the University of Wisconsin winter extension program for workers had permitted in one state only. Thousands of local union groups throughout the United States were thus given their first experience in tax-supported workers' education. There is reason for hope that, although the program may be eliminated "for the duration," its unquestioned values will receive recognition in eventual restoration of a federal program, minus the relief features.

Conclusion

The foregoing account of the nature and scope of workers' education in the United States may, it is hoped, give some indication of its function in training workers for responsible leadership. "Why," you may ask, "discuss this abstract subject at such a time as this? What can be of any importance except

winning the war?" These questions are understandable, but sober reflection must rouse us to the dangers of forgetting the ends while we use the means for victory in this world conflict.

The following quotation from the writer's closing chapter in his Wisconsin study, previously referred to, makes here an appropriate concluding paragraph:⁴

"Today democracy and totalitarianism are locked in a death struggle. Democracy to survive must retain all those elements that make up the stuff of its existence and give it its vitality. The labor movement is one of those elements; without it, democracy is like a one-legged man fighting with an agile, crafty giant. But the labor movement, like democracy, is not a mere concept or idea; it is a composite of millions of human beings—workers emerging from an age-old status as mere hewers of stone and carriers of water to one of functional co-partnership with other classes in the democratic society. That partnership places an ever-increasing responsibility upon workers and the labor movement. To meet that responsibility, workers must be given the facilities by which to equip themselves. Workers' education is the means to that equipment. Hence, the workers' education movement is among those social institutions in these times essential to the victory of democracy over totalitarianism."

THE CHURCH AND LABOR

One of the signs of growing maturity is the advancement of an institution like the labor movement out of the stage of social conflict to one of cooperation. Organized labor and capital have been in the process of establishing an "industrial jurisprudence," as President Clarence A. Dykstra of the University of Wisconsin has characterized it. Labor is seeking to implement itself in that process through workers' education. The prospect for setting American democracy on a broad firm basis

4. Ernest E. Schwarztrauber, *Workers' Education: A Wisconsin Experiment*, University of Wisconsin Press, 1942.

has, therefore, been good. But now Fascism threatens to disrupt that development. Abroad, it has wiped out the labor movement in all but a small area; here in the United States, under many guises, it attempts to destroy labor's hard-won gains.

Men of vision and understanding both in and outside the labor movement see the implications of that threat. Employers of long-range vision see it. The federal government, aware of it, seeks through various administrative and legislative channels to meet the situation. And labor's own leaders, most of all, are gravely concerned lest the as yet intermittent anti-labor attacks may gather momentum and force. This threat to labor is part and parcel of the attack, world-wide in scope, on all democratic institutions.

The Church Declares Itself

The Church has a direct stake in all great social issues. It rightfully claims a special competency in those areas that involve the sacredness of personality. That the Church is aware of and concerned about labor's place in the present crisis, and that it sees the need for revision of its traditional policy is shown in the following statements which illustrate the clear-cut and vigorous position taken by leading churchmen and church bodies:

The Federal Council of the Churches of Christ in America, 1932:

"Industrial democracy is a goal comparable to that of political democracy. Both are relative terms. There is more than one way of making progress toward their realization. In one stage of development, cooperation through collective agreements between the representatives of management and of workers, counseled by technical experts, may be the most advantageous. Even in this elementary form of industrial relations, the right of workers to organize and to be represented by counsel or agents of their own free choice must be recognized as fundamental. In another stage, participation of workers in management may be possible and desirable; in another, workers might provide their own capital and assume full responsibility; in still another, the government might assume and exercise the powers of ownership, control, and management for the common good."

From a resolution adopted at the biennial meeting of the Federal Council of Churches in America, 1940:

"Resolved that the Federal Council record its conviction that not only has labor a right to organize but also that it is socially desirable that it do so because of the need of collective action in the maintenance of standards."

Pope Pius XII, in a letter to the Bishops of the United States, 1939:

"Since association is one of man's natural requirements and since it is legitimate to provide by common effort decent livelihood, it is not possible without injustice to deny or limit either to the producers or the laboring and farming classes the free faculty of uniting in association by means of which they may defend their proper rights and secure the betterment of the goods of soul and body, as well as the honest comforts of life."

Rabbinical Assembly of America, 1934:

"We believe that the denial of the right of workers to organize and form group associations so that they may treat as economic equals with their employers is tantamount to a curtailment of human freedom. For that reason, we favor the unionization of all who labor. We demand legislation to protect labor in its right to bargain collectively with its employers through representatives of its own choice without any pressure or influence to be exerted by the employers on the organization of the workmen for such purposes or on the choice of their representatives."

The National Council of the Congregational Christian Churches of the United States, 1925:

"Translating this ideal, ('Love Thy God and Love Thy Neighbor') into industrial and economic relationships means . . . the right of labor to organize with representatives of its own choosing and, where able, to share in the management of industrial relations."

The Lag Between Statement and Practice. But great statements of principle come first, as we well know, out of the convictions of those in the vanguard of institutional movements. The principle of human equality propounded by Thomas Jefferson in the Declaration of Independence was, in its implications, only faintly understood even by the few who then

gave assent to it and was in practice observed in but a limited field. Negro slavery flourished in America in direct contradiction to the spirit of the Declaration and came to an end only at the cost of a civil war. The right of suffrage was reserved long after July 4, 1776 for those holding property, a limitation not completely swept away until well into the nineteenth century.

So, too, great statements of principle by the Church may receive assent, but may in practice materialize slowly. The danger of this lag between pronouncement and practice might, in normal times, have only relatively slight repercussions. But at a time when mankind hangs on the brink of catastrophe, the results may be tragic. Not only may important social gains be lost and the course of history perverted for centuries, but so far as the Church is concerned, the practical application of the principle may be postponed so long that the Church *as an institution*, like the Laodicean Church in the Book of Revelation, is "spewed out" of the mouth of God as "neither hot nor cold." History is strewn with the wreckage of institutions whose "mission" had degenerated to a worship of the past and to a passion for comfortable security.

Causes for and Consequences of the Social Lag. In precisely what respects, then, does the Church lag in its practice of declared principles? In the first place, many of its influential laymen, particularly those of the industrial, business and professional groups, give mere lip-service to the desirability of labor organization, collective bargaining and other movements towards industrial democracy. They resist the actual unionization of employees, or endure it as a temporary nuisance. Happily, however, there is a growing number of far-sighted employers and other responsible leaders who are concerned that the challenge of the Church should be taken seriously and that workers be given a larger share of the benefits and responsibilities of our industrial order.

In the second place, it is a fact that industrial workers are

not found in any proportionate number in the typical Protestant church. Statements of principle reach out boldly to the workers in their collective need. But this alone is cold comfort. In consequence—or perhaps as cause—the Church has become almost entirely a middle class institution, supported and controlled by those in the middle and upper income brackets. How many Protestant churches have, for example, the president of a union as a member of the board of trustees, a union business agent as an usher, a union organizer as a deacon? And yet these men are no less members of the community than are the banker, the insurance agent, the president of the chamber of commerce, the lawyer, the doctor and the school superintendent.

The consequences of this discrepancy are obvious. The pastor of a suburban church, especially, is largely cut off from contact with industrial workers, however much he may wish it otherwise. He serves people who are in relatively comfortable circumstances and whose escape each evening and on week-ends to the suburbs is often accompanied by a desire to escape all the problems that vex civilization. The most acceptable sermon on Sunday morning confines itself to abstract themes usually called "spiritual," and touches only in the broadest blighted areas where struggling masses live "beyond the tracks." general terms upon those vital issues which center in the

If the Church is to preserve and to develop man, its responsibility goes beyond the sphere of providing spiritual bread. It must take part in creating a better environment—one in which the body as well as the soul of man can become healthful and sound. In terms of industrial workers—women and men alike—this means that the Church must concern itself actively and courageously with their economic situation in all its aspects, including those organized group relationships by which they seek to achieve a richer material and spiritual life.

The Church in the Practice of its Social Ideals

But lest the foregoing criticisms seem one-sided, it should be emphasized that many of the churches are attempting to

correct these failures. The training of ministers is being broadened by a more inclusive curriculum in the seminaries, including courses in social philosophy and ethics. Increasingly, too, the pulpit cries out against the social and industrial ills that destroy personality and character.

In the field of direct social action, the churches have set up a number of notable projects. For example, the Grace Methodist Church of Denver has for two decades been the home of the Denver Labor College. The Presbyterian Labor Temple in New York City has served workers as a social and educational center for thirty years. The Yale Divinity School gives substantial assistance to the New Haven Labor College. The Congregational Christian Churches, through the James Mullenbach Industrial Institute in Chicago, carry on an active educational service for workers. The Catholic Church sponsors and conducts workers' schools in several cities of the United States. Many other churches conduct evening forums on issues of interest to workers.

The Cincinnati School of Applied Religion, sponsored by the Protestant Episcopal Church, is as its name implies a training seminary for the practical application of religion to the problems of industrial society. The Pacific School of Religion in Berkeley, California, and Chicago Theological Seminary, house summer schools for workers. The National Religion and Labor Foundation, an inter-church organization, is established specifically to interpret labor to the churches and to draw the two closer together. One outgrowth of its activities is the Religion and Labor Center of Cleveland which carries on a broad program of activities in which the churches and organized labor share. The Mt. Olivet Church of Dearborn, Michigan, under the leadership of Rev. Owen Geer, is in fact a workers' church both in membership and activities.

In the interest of closer relationships and understanding between the Church and organized labor, ministerial associations in a number of instances now make it a practice to elect fra-

ternal delegates to the central labor union bodies, who attend the meetings and are frequently invited to participate in state federation and international union convention programs. They also invite labor leaders to speak in their pulpits on Labor Sunday and on other special occasions. In Duluth and St. Paul, Minnesota, union business agents and the clergy have organized monthly luncheons at which labor issues of local and national scope come up for frank and critical discussion. The clergy, Protestant, Catholic and Jewish, return to their respective pastorates from firsthand contact with organized labor's aspiration and problems. The unions in turn receive help and advice and develop greater respect for the Church.

These are but a few examples of the many ways in which church-labor relations are being fostered. Increasingly, also, the churches are establishing departments or committees for social education and action. This is valuable both to the Church and to labor, particularly if church agencies recognize the limits beyond which their action and activities should not go. It is a wholesome thing when a church brings to labor leaders and the rank and file an assurance of its support and an understanding of working group struggles for a better life. There is a dubious value, however, in a church's attempting to superimpose its own special concepts and blueprints upon the conduct of the labor movement in practical details. Consequently, it would be a disservice to organized labor if, for instance, a church, in its institutional capacity, were to set up an educational program *for* workers with a curriculum and program determined *by* itself. Instead of unifying and implementing the labor movement, this would tend toward sectarianism and make for division and impotency. The Denver Labor College, for example, is of benefit only if workers and their needs are the determining factor, not the church which sponsors it. The James Mullenbach Industrial Institute makes a valuable contribution in proportion as its first concern is the improvement of employer-employee relations, and not the degree to which employer-employee allegiance to the Congregational

Church is secured. "He that saveth his life shall lose it and he that loseth his life for my sake shall save it," applies to institutions, including the Church, as much as it does to individuals.

Conclusion

The Church faces a great challenge and a great opportunity. It is the one institution which under God can wage to the death the battle against barbarism now rampant in the world. It alone can proclaim the efficacy of love and kindness in a world full of hate. But it can only do this through the instrumentality of human beings. God works in man, in man of flesh and blood. Therefore, the Church must go to men not merely in comfortable circumstances but must also go down among the masses. There it will find men banding together for self-protection. There it will find much that is rough and uncouth and raw—much that tempts the unseeing and the Pharisaic to "pass by on the other side." But there too it will find in all its simplicity and genuineness the practice of true Christian sacrifice and brotherly concern for the common good. And there the Church will regain its own life in fundamental service to mankind.

The Church has built great edifices. It has grown rich in this world's goods and is weighted down with their care. It has grown cautious in proportion to its possessions and has lost much of the courage and the capacity to speak out with a prophetic voice against the evils of society. But it must learn again to live courageously and dangerously, for it now lives in a dangerous world. If it can, it must awaken out of their lethargy those of its communicants who live in comfort, unaware of the catastrophe threatening their old world. But the church will not save itself through these. To save itself it must go down once more among the common people and minister to their needs.

But are the common people to be identified exclusively with the working people and the working people with organized

workers? No, not exclusively. Yet it is true that of all the workers in our lands only the working people in the labor movement are vocal and articulate. If the Church can serve this articulate group by giving support and encouragement to its leaders of vision and intelligence, and by facilitating the spread of sound education in its ranks; if it heeds the demand for the restoration of dignity to the workers' tasks and to the workers' lives, it will thereby give to *all* the common people, organized and unorganized, the opportunity to continue their march toward a decent place in a decent world. The articulate and organized workers of Fascist lands were first stricken down and then the entire population was enslaved. In our land, this must not come to pass. It will not if the Church, in practice as well as in principle, stands *with* organized labor against the menace of authoritarian medievalism at home and abroad.

Will the Church do this before it is too late? The answer depends largely upon its laymen who, by the degree of their awareness of the gravity of the times, can determine whether the Church is to be God's living instrument or is to become an institutional sepulchre of blasted hopes.



SUGGESTED READINGS

Organized Labor on Four Continents, by Hilary Adair Marquand and others, Longmans, 1939, 581 pp., \$4.00

Describes the labor movements of France, Germany, Great Britain, Italy, Scandinavia, U.S.S.R., U.S.A., Canada, Mexico, Australia and Japan.

Labor in the United States, Volume IV in the series of the John R. Commons History of Labor in the United States, by Selig Perlman and Philip Taft, Macmillan, 1937, 683 pp., \$4.00

Complete account of the history of the American labor movement since 1896 with emphasis upon its present problems.

Dynamics of Industrial Democracy, by Clinton S. Golden and Harold J. Rutenberg (foreword by Russell W. Davenport); Harpers, 1942, 358 pp., \$3.00

Describes the practical processes of collective bargaining.

Workers' Education in the United States, John Dewey Society Year Book; Harper Bros., 1941, 338 pp., \$2.50

A comprehensive survey and analysis of workers' education in the United States by a group of experts in the field of workers' and public education.

Workers' Education, A Wisconsin Experiment, by E. E. Schwarztrauber; University of Wisconsin Press, 1942 (Ready in September)

A firsthand case study of a movement in a state where organized labor has demanded and secured state support of workers' education.

Religion Lends a Hand, by James Myers, Harper Bros., 1929, 167 pp., \$1.50

The Secretary of the Commission on the Church and Social Service of the Federal Council of Churches presents an excellent series of "Studies of Churches in Social Action."

Walter Rauschenbusch, by Dores Robinson Sharpe, Macmillan, 1942, 463 pp., \$2.75

A biography of the most important figure in the rise of the social gospel in American Christianity.

After Thirty Years, "Information Service," June 20, 1942, Dept. of Research and Education of the Federal Council of Churches, 12 pp., 15 cents

A National Inventory of the platforms of the church on social issues.

Southern Workers Outside the Legislative Pale, American Labor Education Service, New York City, 1942, 36 pp., 20 cents

LABOR AND THE WAR

WE are kindled by the war effort.
We are determined to speed up production.
To defeat the Axis, to destroy Hitler and the Japanese war-lords;
To bring victory to the United Nations.

We know we must make sacrifices for this:
Sacrifice of time, strength, conveniences;
Sacrifice of wealth, of security;
Sacrifice of lives,—of millions of personal futures,
Millions of private hopes, desires, loves, dreams, consummations;
Sacrifice also of the deepest things,—
Of things that lie embedded in the soul,
That rise up in the spirit,
That fly wide and far through the imagination,
That pass swiftly and surely across the mind's tracts,
That give zest and form to creativity.

Why not, then, sacrifice labor?
Why not let labor sacrifice itself,
Give up its status, wages, bargaining power;
Give up the gains it has made, the place it has won,
The advantages and privileges it has fought for?

There is only one answer: sharp, clear and definite.
There are some things that cannot be sacrificed if we are really to win this war.

What the labor unions stand for, the United Nations are fighting for.
The war against the Axis is the same war
That has been fought on every front for more than a century,
From the start of the machine-age,
By the friends of democracy against the enemies of the common man.

Why, democracy has produced the labor movement as one of its authentic fruits.

Labor is bound up with democracy as a creature with its creator.
Without democracy the labor movement cannot live.
Without the labor movement democracy cannot survive.

What, then, is the relationship of labor to this war?
It is the relationship of man to the hard pathway towards his happier future,
Of the spirit of man to the fight for its rightful freedom,
Of the tragic Now to the struggle for a redeemed Tomorrow.

—DWIGHT J. BRADLEY